

BERNICE A. PESCOSOLIDO: Welcome everyone--2004 Award Ceremony and Presidential Plenary Program of the American Sociological Association. My name is Bernice Pescosolido. I am the current Vice President and it's my job to introduce the activities of this session and to begin with our traditional but sad remembrance of our colleagues who have passed away during the past year. In your blue awards ceremony brochure on the inside cover, you will see the names of our colleagues who have passed away. Foot notes will continue to publish the names of our colleagues who passed away whose names were received after the printing of the brochure. So in a moment of remembrance, let us remember our colleagues who were part of our community of sociology and who passed away during the last year.

[ Pause ]

Thank you. It is now my pleasure to introduce Victor Nee from Cornell University who is the chair of the awards committee. Victor?

VICTOR NEE: Welcome again to the 2004 ASA major awards ceremony. This year, in order to stay within our designated time limits, I'm going to announce the award, the name of the committee chair or presenter and the award recipient or recipients and read the citation prepared by the committees chair as the chair or presenter and recipient assembles the podium. First we begin with the Dissertation Award. We start with this award because the cumulative dissertations written by sociology graduate students shape the future of the discipline. The dissertation award committee chair is Sharon Zukin. The dissertation award honors the best PhD dissertation for calendar year from among those submitted by advisers and mentors in the discipline. The awards selection committee has selected two recipients for the 2004 ASA dissertation award. Brian Gifford, states, soldiers and social welfare, military personnel and the welfare state in advance industrial democracies. And Greta Krippner, the fictitious economy, financialization the state and contemporary capitalism. Would the presenter and award winners please come to the podium?

[ Applause ]

Brian Gifford a post doctoral fellow at the Robert Wood Johnson Foundation. Gifford worked on States, Soldiers and Social Welfare at the New York University. The chair of the committee was Dalton Conley. The committee members believe that this dissertation exemplifies careful research and lucid writing in comparative historical and political sociology. Looking across counties and within the United States, Gifford finds that counties that support large military forces create the smallest welfare state. Even controlling for economic and demographic variables, states with the most men and women serving in the military offer the fewest direct social welfare benefits. Doctor Gifford plans to use these findings to write a more general book on the development of the welfare state in the United States. Congratulations.

[ Applause ]

Greta Krippner, Assistant Professor of Sociology at UCLA wrote the Fictitious Economy at the University of Wisconsin-Madison under the joint sponsorship of Jane Collins and Erik Olin Wright. The committee members feel that her work shows economic sociology at its concrete best. Using quantitative and qualitative data to rewrite the history of the recent era of globalization, stock market booms and bust, and shifts in economic policy between presidential administration. The Fictitious Economy leads to a more subtle view of the state's role in economic policy-making, emphasizing the inconsistencies and oppositions among seemingly like-minded state actors as well as their ideological

commitments to the discourses of the free market. Professor Krippner plans to broaden her research and publish the dissertation as a book. Congratulations.

[ Applause ]

BRIAN GIFFORD: Thank you all for coming. First let me give my congratulations to Greta Krippner and follow that by thanking the awards committee for considering my work as worthy of being recognized along side of hers. I also wanna thank the NYU sociology faculty particularly my dissertation committee members for all their help and guidance. So thanks to Dalton Conley at Monumenta, and David Greenberg for letting me take a chance on writing about military institutions when they might not have seemed as relevant as they do today. Finally, I wanna thank my graduate student colleagues at NYU who are not only supportive and intellectually demanding but the very cohesive bunch of friends ,you know, that makes all the difference. So thank you very much.

[ Applause ]

GRETA KRIPPNER: I wanna thank the ASA for this tremendous honor. I also want to acknowledge the members of the award committee chaired by Sharon Zukin for their hard work winning so many dissertations. I think it's truly a labor of love on their behalf for the discipline. My two thesis advisers at Wisconsin, Jane Collins and Eric Wright, provided incredible support from my work from the very beginning before this dissertation project was even a glint in my eye. And once I began working in the dissertation, they provided me the freedom to pursue what was and is a somewhat unconventional project. I am extremely grateful for their trust. Like many dissertations, this one created a committee of scholars around it, Giovanni Arrighi, Fred Block, Mark Suchman, Jenny Pack [phonetic] and Stephen Bunker all of them I thank for their contributions and guidance. Finally, I want to thank the University of Wisconsin for a wonderful graduate school experience and also to my new colleagues and students at UCLA for continuing to encourage and support my work. There are many others who I could and should thank but I also wanted to take an opportunity to very briefly say something substantive about this endeavor in which we are all engaged something which I think connects to the board thing of this meeting on public sociologies. When I first started working on this project, there was some nervousness among my committee members and interested parties that--it's might not be seen as sociology. Not many sociologists deal with finance much less of what I would call financialization. And those that do generally don't use the Federal Reserve flow of funds and the national and common product accounts as data sources. So there was a concern I think perhaps a legitimate one that I might be seeing as an economist and hence perhaps not employable in a conventional sociology department

>> After some sole searching, I decided to set aside this worry and I did so for one primary reason which I would like to share with you today. I honestly believe that our job as sociologist is to understand the way the world works. And just because we have inherited an intellectual apparatus that is partitioned into discrete and bounded domains of knowledge, it's very important that we remember that the world is not so partitioned. In conducting a sociology that is public minded in its purposes, we simple cannot afford to be parochial in terms of the methods we use or in terms of the problems that trouble and inspire us and deeply humbled by this award and I thank you.

[ Applause ]

VICTOR NEE: Our next award is the Jessie Bernard Award. The Chair of the selection committee is Idee Winfield. The Jessie Bernard award is given annually in recognition of a body of scholarly work that has nourished the horizons of sociology to encompass fully the role of women in society. This

year's award goes to Myra Marx Ferree of the University of Wisconsin-Madison.

[ Applause ]

Myra Marx Ferree has enlarged the disciplines, understanding of gender issues through an impressive body of work on women. What distinguishes her career is both the breadth of themes in her scholarship and her efforts to have us attend to the intersection of gender, race, and class. Her contributions to the expanding the inclusion of women in sociology go well beyond her scholarship. She champions the cause of women within and outside the--and around the globe and within the discipline. She mentors many newer gender scholars. She has served as an elected official in ASA and SWS and received numerous awards for her scholarship in mentoring. Myra Marx Ferree is truly a scholar whose career embodies the spirit of Jessie Bernard. Congratulations.

MYRA MARX FERREE: Thank you. I wanna say, I'm very honored and touched I am by this award. An award is named for someone so that we can remember and honor their legacy. And I am especially pleased to receive the Jessie Bernard award because I do personally remember Jessie. When I was just starting out, Jessie was retired. And she was in the habit of coming to the ASA gender sessions which were at that time still very few. And Jessie would sit in the front row and she would take notes and she would come up afterwards and say that the junior folk like me, "that's very important work," and she comment on the substance and then she'd say, "Keep up the good work." So I wanna say--for those crucial worlds of encouragement and thank you all for this very encouraging and wonderful award and I hope that we will all remember and honor Jessie by thinking the same and encouraging more at these meetings to some other junior folk out there. Thank you.

[ Applause ]

VICTOR NEE: Our next award is the DuBois-Johnson-Frazier Award. The Chair of the committee is Charles Gallagher. This annual award honors the intellectual traditions of W.E.B. DuBois, Charles S. Johnson and E. Franklin Frazier. The award is given for either a lifetime of research teaching and service to the community or to an academic institution for its working assisting the development of scholarly efforts in this tradition. These year's winners are the Department of Sociology at Washington State University.

[ Silence ]

[ Applause ]

CHARLES GALLAGHER: Good afternoon. My name is Charles Gallagher. And I had the privilege of sharing the DuBois-Johnson-Frazier Award. Since 1971, this award has honored individual scholars whose research has been inspired and guided by the life works of W.E.B. DuBois, Charles Johnson, and E. Franklin Frazier, theoretical sophistication, political practice, giving back to the community and a deep commitment to identifying addressing and ameliorating racial inequality. The focus and mission of these eminence scholars has been the measure by which individuals have been selected for this award. This afternoon, we--this tradition in a new and exciting way. You are indeed watching history in the making. For the first time ever that DuBois-Johnson-Frazier Award will be presented to an institution. Since the late 1940s, years before the Brown Decision, Washington State University embodied the spirit of this award by recruiting, training, and graduating over 25 African-American scholars. The DuBois-Johnson-Frazier Committee has invited Professor Gregory Hicks [phonetic] the current chair of the Washington State; Professor Charles Smith, the first African-American that

received a Ph.D. from Washington State 1950; and Professor Wanda Costen, Washington State's most recently minted African-American scholar to reflect on how this institution has lived the ideals of the DuBois, Johnson and Frazier.

[ Applause ]

>> Thank you. This award is truly--I'm accepting this award on behalf of the hard work and the great accomplishments of others in ways that go beyond an individual award. I asked Dr. Hughes and Dr. Costen to come up here because they represent the beginning of a tradition and the most recent continuation of it. The--I don't know what kind of luck we had because we got word of the award in August and people had already scattered but we've asked our--we've tried to reach alums as best we could and current inform our faculty to come if they could. But if there are alums in the audience and this award is for you and if you would stand to be recognized we're gonna appreciate that.

[ Applause ]

>> My department is being recognized today because these people and many others came to our institution, studied there and went on for two careers that speak to the spirit of this award as sociologist and as contributors to society that left an imprint on our discipline and our society. I can even--with the 300 words and three minutes I have and if you know me, this is not easy. I cannot even list the graduates from our program let alone their accomplishments. But several of our alumni have individually received this award. I like also the current and former faculty--we try to reach out the faculties who have been at Washington State over the years if they are here. And so the faculty of Washington State University current and past whether they've managed to come front or sit in the back, please stand now to be recognized.

[ Applause ]

>> These faculty members and other who aren't here today, recruited, mentored, and then continued to mentor our graduate students while they are at our institution and as they continued with their career. I am honored to accept this award today but I'm also humbled. I'm humbled in the sense that all the work that we're being honored for is the--humbled by the accomplishments of our alumni and faculty. Again, those have gone before us. As I accept award for my department, I also accept for us the challenge to build on this legacy that were steward for a commitment to write the next chapter in our department's history and the disciplines history. Thank you.

[ Applause ]

VICTOR NEE: Our next award is the Public Understanding of Sociology Award which was chaired by Joel Best. This award is given annually to a person or persons who have made exemplary contribution to advance the public understanding of sociology, sociological research, and scholarship among the general public. The work may recognize a contribution in the preceding year or for a longer career of such contributions. These years award goes to Jerome Scott, Director Project South; and Walda Katz-Fishman, Professor of Sociology, Howard University.

[ Applause ]

The 2004 ASA Public Understanding of Sociology Award is presented to Jerome Scott and Walda Katz Fishman for their work on Project South and numerous projects which have contributed to a public

understanding of sociologies. Among those who can most benefit from sociology's empowering knowledge, Jerome Scott and Walda Katz Fishman have provided leadership for Project South Institute for the Elimination of Poverty and Genocide since its inception in 1986. Project South is a national, community-based membership organization conducting popular political and economic education and action research for leadership development and movement building for fundamental social change. Jerome Scott grew up in working class Detroit. Spent his adult life participating in and educating about economic development, policy, and popular movements with a focus on those related to the southern United States and African-Americans. His message is "Justice and equality is only for those who get organized and fight for it!" Walda Katz Fishman grew up in the south, the daughter of parents who were active in the civil rights movement, in civic and Jewish organizations, and in the Democratic Party. From an early age, Walda became aware of the inequalities of race, class, and gender. Sociology offered her the tools for understanding and practically transforming the world.

[ Applause ]

WALDA KATZ-FISHMAN: Good afternoon and thank you. I was told if I held this up for three seconds that they would put this up on the screen instead of our pictures. So I'm not sure if that's gonna work or not. Our heartfelt thanks Joel, to Cynthia who just gave us the award and to all the members of the ASA Committee for the Public Understanding of Sociology Award into the ASA for creating this award and then for giving it to us. With a bit of few more, we were surprise that some of you have come up to us and said that you were. But we are deeply humbled and deeply honored by this award. In accepting it, we want to honor a very long and [inaudible] sociology. This tradition has taught us many lessons that we have used to inform our work in project sells and we wanna take a minute to share just two of those very briefly. The first of course is that philosophers have only interpreted the world in various ways. But the point however, is to change it. For us, that change must be and is fundamental, systemic, qualitative, transformative, and is really part of our historic struggle for human liberation in its broadest, deepest, and most inclusive sense. Second, is that theory and practice are part of a single dynamic unity and that it is they are both born out of the social struggle for human liberation and our continuously tested for the liberation of humanity and the ending of exploitation and oppression in all of its forms. In accepting this award, we want to honor our comrades, our colleagues, our coworkers, out students. Many a day--you were too many to name in this short three minutes. Some of you have been with us on our intellectual, political and organizational journey for over 30 years. Some of you have joined along the way. We thank you, we honor you, and we could not have done this work without you.

[ Applause ]

JEROME SCOTT: Good evening everybody.

AUDIENCE: Good evening.

[ Laughter ]

JEROME SCOTT: Good evening everybody.

AUDIENCE: Good evening.

JEROME SCOTT: Alright. I have three points to make which really goes to how are we gonna make that fundamental social change that Walda talked about. First of all, we have to look at where our

movement is and what will it take to ensure that a broad base movement in this country develops and is led in the correct direction. So we have to do leadership development, particularly among that community where--who is more adversely affected by our economy, particularly among low income, poor minority constituencies. And we really wanna thank that community for our ability to stand up here before you tonight and receive this award. They really did for us. The second thing is that we really have to have analysis of not only how to build the movement but where in the process is that movement act. And we at Project South look at it from this process that goes consciousness, vision, and strategy. And we think that we're in the stage of continuously raising consciousness particularly--not only but particularly among low income folk but also among every strata of society. And we believe we're about to crossover into that all important stage of visioning. Meaning, what kind of world that we fighting for and how are we gonna get there. You know, because we talk a lot about what we're against. And we hardly--any about what we're fighting for. And the third thing is that we have to walk our talk. If we're gonna build a new society, we better organize in away that models that new society. Too many times we hear organizations and individuals talking about this glorious word that they wanna build. Buy they treat their constituencies and their colleagues like, you know, they're nothing, we'll step on them. Well, if that's the way you organize today you're not gonna build a new world. And the last thing I want to say is that a number of people have come up to me over the course of the last three days and said, "Jerome, boy, you've been trying to hone in on that reputation of being black, working class revolutionary, what is this award gonna do to that?"

[ Laughter ]

>> And of course I answer, "It's gonna embrace it. It has no choice. I didn't deviate from that road to receive it. I'm certainly not gonna deviate from it after receiving it." Thank you.

[ Applause ]

VICTOR NEE: Our next award is the Distinguished Contribution to Teaching Award. The Chair of the committee is Theodore Wagener. And this award is given annually to honor outstanding contributions to the undergraduate and graduate teaching, and learning of sociology which improves the quality of learning and teaching. The award may recognize either a career contribution or specific product. This year's award goes to Jeanne Ballantine at Wright State University.

[ Applause ]

Jeanne Ballantine has dedicated her career to advancing our knowledge of, and elevating the status of teaching in the discipline. This is evident in here work in the scholarship of teaching and learning and in the sociology education. She has been honored for her contribution to teaching by Wright State, the North Central Sociological Association, and from the Section on Teaching and Learning. She is a member of the Department Resources Group, served as the ASA Field Coordinator, and directed WSU's Center for Teaching. At this--meeting she led a pre-conference workshop to help graduate students improve their teaching, showing her dedication to advancing teaching sociology and sharing that knowledge with the next generation of sociologist.

[ Applause ]

JEANNE BALLANTINE: Thank you all very much. And I'd like to thank Ted Wagener, the nominator; and Jeff Chin who is Chair of the awards committee. Thank you for this meaningful award which recognizes the importance of teaching and learning in our discipline. And thank you for honoring me

with this award. For me it represents a lifetime membership in a community of scholars and teachers who are ever generous, thoughtful, caring, and sharing. Thank you all, we're in this teaching movement together. Sociologist plays several overlapping roles related to teaching. One of those is involvement in producing valuable knowledge in the field. Other is disseminating that knowledge in effective ways to students, to communities, government agencies, policy makers and many other audiences. And third and until recently not a very prominent role are those scholars who contribute research findings to our understanding of the teaching and learning process so that we can all benefit and improve dissemination of our important message. Benefit by the research findings, the writings of scholars, teaching materials that are produced, and teaching sessions and workshops that proliferate at this meeting. I'm proud to say. It is this third role that is especially relevant to this award. And I'm proud to count myself among a group of dedicated teachers and scholars who had provided me with an important reference group and a home at ASA. In these times, the world needs sociological insight and we need people who understand how to effectively pass on the sociological knowledge to those who can make a difference in the world. From Sociology and the Teaching and Learning Community, I have a message for the world and you can take the world in any ways especially our political candidates. Sociologists understand what values mean. [Laughter] I don't know if we've turned the corner in helping politicians and policy makers make the world a better place, but sociology helps on the way. [Laughter] A strong--A strong America needs strong voices from sociology. Thank you.

[ Applause ]

VICTOR NEE: Now we have the Distinguished Scholarly Publication Award. The Chair of committee is Thomas Shapiro. This award is presented annually for a single book or monograph published in the [inaudible] three calendar years. The winner of this award gives the Sorokin Lecture at a meeting of the regional or state sociological association. This year's award goes to Mounira M. Charrad of the University of Texas at Austin.

[ Applause ]

States and Women's Rights, the making a post colonial Tunisia, Algeria, and Morocco offers a new framework to understand the history of nonwestern societies. Charrad examines this situation of women's right and family law in a three Maghribi states of Tunisia, Algeria, and Morocco. Linking the condition of women to the structure of kin-based political groups and objectives of family law. Professor Charrad makes significant contributions to the sociological understanding of nation building and the status of women.

[ Applause ]

MOUNIRA M. CHARRAD: Friends and colleagues, I am deeply honored to receive this wonderful award and I wish to thank the members of the award committee shared by Thomas Shapiro. The award means all the more to me for having been granted by eight sociologists who have produced such an impressive array of scholarship and whose work I greatly admire. I have three hopes with respect to the themes I have addressed in States and Women's Rights. The first has to do with political sociology and the study of states. I have to think that this book may encourage scholarship on the roll of kin-based solidarities in politics. By that I mean plans, lineages, kin groupings, or tribal groups that take a sense of kinship as grounds for engaging collective action sometimes to the point of--examples abound in the Middle East. We must acknowledge that there is a way of doing politics and a way of building states other than the one we know in the US and Western Europe. We need to incorporate kin-based societies into theorizing about the state, stage formation, and civil society. Right now, the real--in the world is

how kin-based groups compete for power with civic forms of association. My second hope has to do with gender. It simply will not do to explain the situation of women in the Middle East by reference to Islam. There is great diversity in women's position in the Islamic world and essentialist explanations centered on Islam on--be the question. A more promising approach is to consider how the power of states, the plans of kin groupings and the rights of--in the Middle East are tightly connected to power struggles among groups of men. My third hope has to do with the debate on the clash of civilizations. The clash as I see it it's not so much between different religious doctrines or traditions. It is much more between different modes of social organization, between places where individualism prevails, and other places where belonging to a community of description is primary. In those places, people are making claims on the state to have group rights and privileges recognized. We need to look at this to start making sense of the struggles of democratization going--and to try and bring about a safer and more secure world. Stage of globalization, integrating nonwestern history into social theory is a challenge we all face. So these are my three wishes. I look forward to the work of others who will grapple with these issues. Once again, I am honored and humbled to you receive this award and I thank you all.

[ Applause ]

VICTOR NEE: It's especially nice to see Mounira with this award because we start out at graduate school together. So I remember her when she was a first year graduate in William James Hall. Finally, I am extremely happy to announce the Career of Distinguished Scholarship Award. The Chair of this committee is Douglas Heckathorn.

This award honors a scholar who has shown outstanding commitment to the profession of sociology--cumulative work has contributed in important ways to the advancement of the discipline. The body of lifetime work may include theoretical and or mythological contributions particularly worked that's substantively reorients the field in general or in a particular subfield. This year's award goes to Arthur Stinchcombe of North Western University.

[ Applause ]

After earning his PhD from the University of California in Berkeley in 1960, Stinchcombe went on to become one of the founding figures of what came to be known as the "theory construction movement." While many people had criticized Parsons for proposing "grand theories" rather than theories of the "middle range," it remained very difficult to formulate empirical test of the big ideas from functionalist sociology or from conflict theory. Through powerful synthesis and empirical studies ranging over school conflict, police practices, craft organization, industrial efficiency, farm management, offshore oil exploration, financial markets, and Caribbean slavery, Stinchcombe has both set the agenda and provided major theoretical directions for much of the last four decades' worth on organizational processes.

[ Applause ]

ARTHUR STINCHCOMBE: People may appropriately be given a career award when most of what they all agree they have already been. [Laughter] It's time to sum up. It's therefore a great compliment that this comes nine years after my retirement at 71 years of age. [Laughter] I therefore want to thank the committees for this past seven or eight years for their discipline renaissance. [Laughter] Apparently judging that I was still young person to promise in my 60's, [laughter] I'll be devoting myself to showing that this committee have jumped the gun. Recently, a colleague, I'm being reminded that I was 71, hoped that I would live to be a 142. Northwestern is a very civil department. [Laughter] But by that

standard, I'm only half done. I'm of course greatly honored by this award. I'm also eager to embrace the implicit age grade promotion to the status in which I will not be nor I'll be obliged to be a mover and shaker nor to be on any of the committees that movers and shakers have to be on. Thank you.

[ Applause]

BERNICE A. PESCOLIDIO: And he left--took up here. Oh, the plaque.

[ Applause ]

That concludes finally the award part of our ceremony and thank you Victor. Can you join me one more time in congratulating all the 2004 ASA Award Winners?

[ Applause ]

And let me invite you, after the president's talk, to attend the reception to greet and congratulate all of the winners and President Michael Burawoy. It is now my pleasure to introduce President Michael Burawoy. In an uncharacteristically, directive manner, [laughter] President Burawoy gave me one single, clear marching order keep it short. Now it's true that such a notable career of sociological work can only be captured in a one small way by listing the titles, accomplishments, awards, but in a career that has books entitled *Global Ethnography*, *Uncertain Transition*, *The Radiant Past*, *Ethnography Unbound*, *The Politics of Production*, and *Manufacturing Consent*. There are four themes that appear and are reflected in this career. First Ethnographic work. On work, number two. Three, engaging a Marxist Perspective. And four, doing so across societies from the copper mines of Zambia to the peculiar form of capitalism that can now be found in Russia. It is no surprise that these themes are once that Michael has brought to his vision of the 2004 program to do as he told the *Village Voice* in 2001 with--to have the goal "Of seeking to make little contributions to shifting sociology in a critical direction." Within the spirit of these themes then I would like to focus my few remaining remarks on his chosen topics. Public Sociologist, push by the way not too hard by the program committee to move away from public sociology to public sociologists. What everyone thinks of President Burawoy's ideas and stance that, "We have to demonstrate our public worth as he wrote in this week's *Chronicle of Higher Education*." Two facts seemed undeniable. First, his theme has sparked discussion and debate. It has captured the imagination and attention of sociologists here in the US and around the world as well as the curiosity and I think hope of others like Mary Robinson who joined us here this week. It has also sparked discussion and debate from the exchange in social forces from which I understand there is more coming, to the exchanges in footnotes. In an increasingly specialized world where periodically our intellectual leaders question and sometimes be moaned our lack of commonly focused discussion in sociology. Michael's notion of public sociologists has us talking. Even as some disagree a phenomenon which I must say is un--is not new to sociologist though the particular fault line along the discipline about which we disagree changes from time to time. The points and counter points have engaged a broad range of sociologist. Second, his theme and year long program which culminates in these meetings has changed the perception, if not the reality, of the inclusive nature of the sociological community. Public sociologies embraces sociologist as teachers as well as researchers, as well in--as well as fill in what it is that you do in and for our discipline. These distinctions are not--are too often neglect the broad range of the nature of scholarship and the range of contributions that the sociologists make. For Michael, sees student, "Our first publics, ambassadors to a range of publics beyond the university." This common-commonly imputed meaning or the commonly imputed meaning of public sociology as a narrow enterprise has been broaden to a reconsideration of the nature of the types of scholarships in which sociologists participate and this resonates with larger societal debates on higher

education. Still, after a year, I remain a bit curious as to what President Burawoy will tell us today. And to that end, I introduce you to the 2004 President of the American Sociological Association whose talk entitled--whose talk is entitled, "For Public Sociology," Michael Burawoy.

[ Pause ]

>> Congrats. Thank you very much

[ Applause ]

MICHAEL BURAWOY: Thank you, Bernice. That was very short. But it could have been shorter. [Laughter] I'd like to welcome you all. Those come from far and near sociologists and non-sociologists. I like to welcome you to San Francisco, home of the homeless, the city we love to love. Not like that other city in California we love to hate.

[ Laughter ]

Welcome to San Francisco, Gay capital of the world. [Applause ] Notwithstanding the California Supreme Court. [Laughter] I'd like to join once again in congratulating our nine award winners. In my view, there is no higher honor than one from one's peers or one's students. And Art, I was a student of yours and you will always be a mover and a shaker. I obviously include the honor you have bestowed upon me. I never ever, ever imagine that I would ever take up a place in such an intimidating setting of following such an aghast presidential lineage. I still can't believe it. But it hasn't paralyzed me. [Laughter] I've run with this great honor, this torch as far and as fast I possibly could, but this marathon would not have been possible were it not for the support of so many. I'd like to begin by acknowledging just a few. First and most obviously, this has been a collective project of the 2004 program committee. They are all there in your program. But let me mention Vice President Bernice Pescosolido and her Indiana team. It was--together.

[ Laughter]

You couldn't have found two more different sociologists. [Laughter] Divide, we immediately saw eye-to-eye on everything important, from the food we eat and the places we shop to the ASA program we desired. One of our projects was to provincialize American Sociology. That is to show how American Sociology universalizes a very peculiar--a very peculiar in think society, the United States of America. To help restore the particularity of US Sociology, to provincialize US Sociology, we invited scholars from around the world. By connecting to them, we want to learn about ourselves as well as about others. But of course, we also want to build bridges, those bridges without tows, two-way and on as level a playing field as we possibly can. This meeting, this embryonic world sociological forum was made possible by generous grants. I can't believe I'm saying this.

[ Laughter ]

By a generous grants from the Ford Foundation.

[ Applause ]

Specifically, specifically in the guys of its then Vice President Melvin Oliver, now dean of the Social Sciences at Santa Barbara. Thank you, Melvin Oliver for being our spiritual, a material guardian and

angel.

[ Applause ]

Now that the 26 Ford scholars are here, I'd like to extend an especially warm welcome to them. But let me note, we lost two. We lost Pablo Gonzalez Casanova from Mexico to the Immigration Controls of the US State. And we lost Salim Tamari from the West Bank to the Border Controls of Israeli State. In this era, a free trade, that is just two too many. I'd also like to welcome our distinguished non-sociology speakers. They may or may not be here today, Mary Robinson, Arundhati Roy, Barbara Ehrenreich, Paul Krugman, and Fernando Henrique Cardoso. We are indeed fortunate to have an intellectual feast and there are still two days to go. And by the way, if you want to hear Arundhati Roy, I really recommend you tune up early. The door is open at 6:45. We are expecting a full-house. Throughout the two years of planning this scholar event, I have relied on the ideas, the advice, the influence on a number of good friends, Barbara Reisman, Ehrenreich, Mona Eunice, Margaret Cerullo, Peter Evans, Gay Seidman, and Herbert Gans. They have been my kitchen cabinet. I have leaned on them mercilessly. But the real story of this convention lies elsewhere. We too easily take for granted the invisible work that goes into a meeting of this scale. The invisible work began two years ago rising to, at least for me, an unbearable intensity over the last two months, work that was performed conscientiously, efficiently, noiselessly by our remarkable staff, that by the remarkable Sally Hillsman. In and her short--

[ Applause ]

In her short two years, Sally has given a new energy and soul to the ASA, galvanizing the deep experience and tireless dedication of her team. From their emails, I know they are often working the long weekends and the late evenings. It is in the nature of their work that we only experience it when if somethings goes wrong. That is when we have a complaint. This last two years, I've been in a position to see just how little goes wrong and how much goes right to see the fluency and flexibility of its intricate operations throughout. I have been so deeply moved by their super human effort. They have left no stone unturned to make these the best possible meetings. Let me illustrate with the help of Emile Durkheim. There is an apocryphal story about Emile that he was inspired with wonderment, that every day, inspired that wonderment that everyday milk got delivered to his doorstep. Milk on a doorstep. That's nothing compared to the miracle of our meetings. [Laughter] Where he here today, I think Durkheim would have to rewrite his elementary forms of religion and recognize that the modern society, there are real magicians, or at least there's one. Her name is Janet Astner.

[ Applause ]

She is our invisible hand, the force behind every program detail. Indeed, she holds the entire program in her head. She is the god of small of things. [Laughter] She is probably too busy to even hear what I have to say. This is the 20th meeting Janet Astner has directed, the 20th meeting. She can recall the specifics of everyone. Much to my chagrin, she reminded me the other day about a letter of complaint I wrote in 1977, [laughter] when the ASA spelled my name wrong.

[ Laughter ]

1984, that Orwellian Year, was the first meeting she directed. Jim Short was the President. The place was San Antonio, Texas. The theme was "The Social Fabric." In an Orwellian premonition, Jim Short's theme statements specifically called attention to the social fabrics vulnerability to terrorism. Who said

ASA presidents are not profits? She organizes but they cannot exist without registrants and participants. And the ASA is a high participant organization. In 1984, there were 2,543 registrants. Today, their number has doubled to over 5,427. We have broken all records by a large margin. We have never had more than 5000 before.

[ Applause ]

In 1984, there were 1,580 participants. Today, the number has tripled to 4,625, another record. Every year, the program becomes more complex. We are now up to 570 sessions. And every year, Janet Astner arises to the occasion. Every crisis becomes her challenge. I cannot begin to tell you the enormity of her contribution to sociology. And this year, particularly, I have no idea what troubles I had set in motion with our ambitious program but she bore those burdens with magisterial calmness, that wonderful ironic smile that I never can comprehend, and her boundless, boundless tolerance. So thank you Janet, for all those 20 years. And I think you deserve a second round of applause.

[ Applause ]

Cast your mind back to 1984. Who was the President of the United States? That's good, good. We sociologists do know some things. Yes, California's very own Ronald Reagan. There's been a lot of talk about Ronald Reagan these last few months. He didn't like sociology nor [inaudible], especially the public variety. When governor of this state, he fired Clark Kerr, sociologist manche, from the position of President of the University of California for being too lenient on protesting students. Many of them you can be sure were sociologists. Governor Reagan's bete noire was civil rights leader and sociologists sport, Harry Edwards, where I thought you might be interested--one particular news report from 1966, referring to the Delano Farm worker strike, a very famous strike that year. Governor Reagan said, "I don't believe the agitating groups are based on an honest desire to better the conditions of farm workers." They have, he said, "A sociological ax to grind."

[ Laughter ]

He knew--He knew what he was talking about. He was after all a sociologist himself. And that's an official secret steadfastly maintained by both sociologists and Reagan supporters alike. [Laughter] Today, we find ourselves with another governor from Hollywood with his own anti-sociological ax to grind. Indeed no sooner was he in office then he swung his ax against the University of California's Institute for Labor and Employment. Dominated by sociologists, the ILE, as it's called, had developed a mutual collaboration with the California Labor Movement. Including, I might add, would unite here, the union that represents our hotel workers whose contract expired last night. Terminate the ILE though he tried, the terminator was defeated.

[ Applause ] 2

For all the similarities, Sacramento is not a Hollywood film. Two weeks ago, after a long and courageous struggle lead by ILE's redoubtable sociologist, Ruth Milkman.

[ Applause ]

Governor Schwarzenegger signed off on a budget that included the funds for the ILE. This was indeed a major victory for labor and for public sociology. Not the first nor the last. As you see--another. I too, have an ax to grind. It is that some of you may know the ax of public sociology. I stand before you to

sharpen that ax. For 30 years, I have watched the denouement of my researches. To 1972, I studied the copper mines of Zambia only to see the price of copper subsequently plummet and Zambian society with it. Structural adjustment brought desperate poverty and declined. Between 1974 and 1975, I worked as a machine operator in South Chicago only to be followed by the almost continuous demise of manufacturing industry and its trade unions. Today, 30 years later, South Chicago is an industrial wasteland. Between 1986 and 1989, I worked as a furnish man in Hungary's largest steel mill, the linen steel works. I love to say that, the linen steel works. I worked in the October Revolution Socialist Brigade. [Laughter] I worked there only to see the market transition decimate a proud labor aristocracy. Hungary was quickly catching up with South Chicago. In the first half of 1991, I worked in Soviet rubber furniture factories and then during the next five months, after I had left, the Soviet Union dissolved. [Laughter] Under its own unbearable metallic weight or was it way--the way I drilled those holes. For over a decade now, I have followed the social full outs of an unprecedented economic collapse. What marks is my called primitive disaccumulation accompanied by unimaginable disparities of wealth, a tragic revenge on its more or less egalitarian past. Disaster, decline, followed me wherever I went. And then I became--

[ Laughter ]

And then I became the President of the ASA. [Laughter] And they said it was the end of sociology. At any rate, sociology shows no signs of disaster or decline. Indeed, it has never been stronger. Membership is climbing to what it was than the Halcyon days of the 1970s and the gradient enrollment of outstripped economics and fast catching it with political science. I could give you the facts and figures about the resilience and vitality of sociology against those profits of doomed, but such self congratulation would be misplaced. Sociology may be in good shape but the world around us is in bad shape. The world needs sociology. It needs public sociology. During the last two years, therefore, I have come home and turned the ethnographic eye inward on our profession in order to see how knowledge can be turned outwards. If before I studied the world to change sociology, now I study sociology to change the world. This back translation of sociology that is taking sociology back to the people it came from. This is the project of public sociology. As Pierre Bourdieu, perhaps the most renowned public sociologist of the late 20th Century, and in this one matter, he did agree with his brother, Michel Foucault, has won the this back translation from sociology to public is delicate, is difficult, and it's dangerous. Nothing worth doing is not dangerous. Between academic theory and folk theory, there is enormous unbridgeable hiatus but bridge it we must. To put it simply, if conventionally we have been in the business of understanding or explaining the world, indeed, as so many people have said in the last two or three days and will not presumably stop saying, now the point is to change it. But this is far, far, more difficult than Karl Marx ever dreamt. In studying the conditions of public sociology, its possibilities and its dangers, its potentialities and its contradictions, its successes and its failures, I have conducted an interventionist ethnography for the--then provoke sociological audiences across the United States and venues from community colleges to state associations to elite departments, as well as in England, Canada, Norway, and South Africa. I have addressed over 35 audiences. I am here to report to you my findings. I have 11 theses. I--[laughter] yes, 11 theses. I will dwell on some and pass lively on others.

In these 30 minutes that I have left, I will give you a whirlwind tour. And as a result, there are bound to be misunderstandings. So if you're interested, you can get more precise language at my website.

[Laughter] Or in the ASR for that matter, finally, hopefully.

[ Applause ]

So let me begin. The only way I can do this is to really sort of move quickly through it. If I were to read--and I think that you'll be here, and you'll be very hungry. My first thesis answers the question, "why public sociology now?" I call it the Scissors Movement. I believe over the last 35 years, sociology and the world have moved in opposite directions. Sociology has moved left, the world has moved right. And this has created a dilemma and an aspiration. It's create an aspiration, the sociology--engaged the world, but it does have the time when it's ever more difficult. It sounds like a paradoxical thesis. But that is conclusion I've come to over the last two years. Let me illustrate. As you know, last year, there was a resolution against the war in Iraq. I think we were the only association, professional association to have such an antiwar resolution. And as you know, two-thirds of the people who voted, voted for this antiwar resolution. It essentially said far interventions without the support of the international community, creating more problems than they solve. I, at this moment in history, think that's a prophetic statement. If we turn our minds back in '68, there was a similar antiwar resolution against Vietnam War. That went down by two-thirds majority in 1968.

[ Inaudible Remark ]

They did lots of things in 1968. It appeared that liberation was now. But in fact, if you look at the membership as a whole, you'll see something very different. There was an opinion poll in 1968, ask people at the same time as the resolution, are you for or against the war? 54 percent roughly the same as the population as whole or against the war in '68. Last year, 75 percent of ASA members were against the war, at the time when 75 percent of the population is for the war. Sociology has moved left. And you could look at the resolution we have this year on same--the resolution against the constitutional amendment to outlaw same sex marriage. 79 percent in the public opinion and in 79 percent of sociologists--79 percent of the sociologists who voted were against any legislation against same sex marriage. I don't have figures for sociologists from before. But at that same time, the public was roughly 50-50. I might add, that 10 years earlier, 10 years earlier, the public was much more opposed to same sex marriage. In fact, there're around 25--were--only 25 percent were in favor of it. Now, it's up to 50. They're following us. But still, [laughter] but still, but still, the gap is enormous, and that is my first point, the scissors movement. There is a huge gap between the ethos, the general ethos, and I want--should not generalize towards sociologists. I am totally aware of that. We are a plural organization. And I wanna insist, time and time again, and I better do it now just to make quite sure I don't forget. But when I talk about public sociology, it has not got normative value. We can have conservative. We can have left wing. We can have Maoist. We have Trotskyists. [Laughter] We can have Bush, public sociology, that's fine. Well, we should cultivate that. We should cultivate that. But all I want to say is that there is this gap. This gap is a challenge. It's a challenge. And it is a difficult gap to bridge. So, on the one hand, we're inspired to bridge it. But the same time, it is a big one. That's my first thesis. I know, it's got--the early thesis are gonna tell you much, don't panic. The early thesis are gonna--[laughter] are gonna take much longer. Oh, what's going on here? Okay, I have to take this off. Bernice, thank you. [Laughter] This is getting pretty funny. Okay, thesis number two. Thesis number two is, "what is this public sociology?" Well, there is no public sociology. There are public sociologies, I-E-S. 'Cause basically, we think of public sociology as the sociologist who writes a great book, best selling book, read by audiences beyond the academy. Alexis de Tocqueville, Democracy in America; W.E.B Dubois, Souls of Black Folk; Gunnar Myrdal, American dilemma; David Reisman, The Lonely Crowd; Robert Bellah [inaudible], Habits of the Heart; and if I may, Barbara Ehrenreich, Nickel and Dimed, honorary sociologist.

[ Applause ]

So, yes. That is one form, traditional form of public sociology. Writing off that piece for the New York

Times, damn difficult, that's another project. But may insist, there is another type of public sociology. There are many other types but there is another ideal type where I call the organic public sociologist. Less visible. It is the public sociologist who engages directly with communities with the neighborhood associations, with communities that pay. Project South is a good example of the organic public sociology. Students at the University of California-Berkeley, graduate students have just produced a document--public sociology called "Berkeley's Betrayal" about the conditions of work on the Berkeley campus. That is another example, a collective project. But there are many such projects. They're all over the place. I discovered that as I went around the country. That there's so much but we do not see it, this organic sociologists, to be sure the publics are local. But they're also thicker. They're also more active than the readership, for example, of the New York Times. My argument is we need both traditional and organic public sociologies that they are in a synergic relationship with one another. There are many publics and many public sociologists. But you'll say to me there really are no publics. That's what some of us are being told, that publics are disappearing. Well, the great thing is that because publics are disappearing, it's important to recognize their multiplicity. Political scientists in particular, are particularly worried about the disappearance of publics. And indeed, they should be and we should all be. And if indeed they are disappearing, then we have to think again, we can have to create publics. That's what we do as sociologists. We create these categories, and these categories have a life of their own. Or we have well--publics are always being created. If not by sociologists, by social movements, the same movement creates the publics called women. [Laughter] So that's another project, creating publics if we have no publics. But we do have publics. We have labor movements. We have community organizations. There are publics. But still--and it really is bad out there. The another approach is to say, "Well, if there are no publics, then we have to constitute ourselves as a public." A professional says, "They're very strong in this country. They are part of civil society. Perhaps there's no reason why we shouldn't become a public onto ourselves, a participant in a democratic process." Ah, yes, that's controversial. This is a unity speech. Let me move on to something less controversial. [Laughter] I noticed the silence. I can't see your faces but I felt the silence. There is one public that will not disappear before we disappear, and those are whole, our students. They are our first public. They are not empty vessels in which we pour pills of wisdom. They come to us rich with lived experience, and our world is to take that lived experience and locate it in its broader context. That's what we do as sociologists, to locate. And in that process, we educated through that interaction with our students.

They then understand their own locus in the world. They begin to actually become the ambassadors, if we're lucky, of sociology. Sometimes, of course, we don't always do our job as we would like, and they are negative ambassadors. [Laughter] But they are, in my view, our first public. But I do wanna stress once again, that I do not consider, when I'm talking about public sociologist, it does not have a singular--value. There are different public sociologists based on different values. Yes, it is true that sociologist may sort of hover around a particular place and a political spectrum. But we are a very diverse group. There were not--there were one-third of our membership did not endorse the resolution against Vietnam. And we must encourage debate about this matter, and not be silenced. Umm?

[ Inaudible Remark ]

Thank you very much. [Laughter] You're doing great down there. Do you wanna come up here? [Laughter] Thanks very much. See, that's right. We mustn't be silenced. Help me out. Now, yes. So that's my second thesis, the multiplicity of public sociologists. And I want to validate all that public sociology that is going on. But it's not enough to validate it. It has to be brought in to the discipline of sociology. We have to think of public sociologist relationship to the rest of the discipline. It is not what a very distinguished sociologist told me, charity work. It is not. It is public sociology, that invisible sociology that must be made visible. The private sociology must be made public. So what then is the

relation of public sociology to the rest of the discipline? I wanna make a distinction first between public sociology and policy sociology. Alright, it's controversial, doesn't matter. Public sociology involves a dialogue between a sociologist and various--policy sociology, in fact, when it serves it's essentially, is accept a definition of a problem, of a client, and engages in a solution of problem, in the solution of that problem. And often, there's a contractual relationship in which money is exchanged for expertise. Public sociology is much more a conversation between sociologist and public. The distinction might be between public sociology, well, you might think, shall we just mention Barbara Ehrenreich, Nickel and Dimed. That's public sociologies of displaying the relations, for example, at Walmart, whereas Bill builds his excellent work in the Walmart. In the case against Walmart then to discrimination case, that's a case of more policy sociology. They work together. Another wonderful case I particularly like--is Diane Vaughan's work on the Challenger Disaster, and then the Columbia disaster. She wrote a book on the Challenger Disaster, many of you may know. Challenger Disaster was 1985, she wrote the book in--it came out in 1996. It was basically an argument that an organization like NASA was so complex, technologically advanced. An argument made by Chip Perozo [inaudible], so advanced that these sorts of accidents are likely to happen. She talks about the way that deviance gets normalized in these organizations, particularly in NASA. And at the end of the book predicted, yes, that there would be another disaster. And what--her book became, actually, a quite celebrated book. It was well-reviewed in the press. It became an art--you might say a public sociology. But one entity never made any reference to it and that was NASA, silence. And then in 2003, February 1st, is that right? [Laughter] Okay.

[ Inaudible Remark ]

Okay, very good. There was the Columbia disaster. And so she became the source of an intense engagement with the media. I followed what she was doing. I was an ethnographer of her. And she, for several months, was engaging daily, spending hours with the press. All press, radio, television, journalists. There was a mutual education going on. She spent hours. They were telling her about the details of the Columbia disaster, she was describing and explaining and analyzing it in sociological terms. And so, she was almost--press. And then the Columbia Accident Investigation Board got hold of all of these. And they thought, hmm, this is very interesting. So she was asked to present her ideas to that board in Texas, and she went there, and they were converted. Instant conversion to sociology. [Laughter] And if you look at the Columbia Accident Investigation Board, her name will appear nowhere. But the actual report is Diane Vaughan. It's pure Diane Vaughan. There are several chapters that she, of course, wrote. And it is of course, an indictment of the culture of NASA. And NASA had to respond. And this is interesting, a foot note, that the admiral who was ahead of the Columbia--Accident Investigation report, he said, "Why did nobody teach me more sociology when I was an undergraduate?" [Laughter] Yes. [Applause] The point is this, policy sociology is--separate from public, but there is an interaction between the two. I see my friend, my supervisor, Bill Wilson, on the front here. He was always engaged from the very days I knew him in Chicago, in policy work. But you know, US governments always haven't liked what he had to say, and they haven't always actually implemented his policy. But that meant actually, that his policy work became public. We began to discuss publicly, the issue of class and race in relationship to poverty. So I wanna try and suggest to you is that, yes, there's a fluidity between public and policy, a fluidity between public and policy, an interaction between the two, but they are separate. And we must think of them analytically as separate. But both can not exist without what, without professional sociology. I am not here to condemn professional sociology like so many public sociologists have done, such Orlando Patterson in the New York Times, such as Peter Berger, such as Russell Jacoby, and implicitly, Robert Pozen. I am suggesting that we at--there can be no policy in public sociology without professional sociology. And professional sociology is the development of our research programs. As sociologists, we have a

multiplicity of research programs, in dissecting research programs, that are each based on set of assumptions, a set of questions, a rudimentary theory that develops overtime, a methodology often associated with research programs, and ultimately, the project is puzzle solving, that each program generate its own puzzles. And that's what we engage in puzzle solving as "whom we call it?" That professional sociology is essential. Scene [inaudible] for policy in public. We are nothing in the realm of public and policy if we do not have a professional sociology. Well, you know, sociologist can't think in threes. [Laughter] We only think in fours. Well, perhaps, I speak for myself. There is a long pedigree of two by two tables. [Applause] And now, for my PowerPoint, yes.

[ Laughter ]

Why are you laughing? This is how you--okay. Professional, policy, public, we have an empty box and we're gonna fill it with what? Critical sociology, indeed. Critical sociology interrogates the normative foundations of professional sociology. Lays them back, discusses them, and sometimes shifts them around. In this area, we find people like Robert Lynd. We find people like Alvin Gouldner, and C. Wright Mills. We might find feminist theory. We might find, yes, critical ways theory. We might even find post structuralism, but not much over in sociology, I guess. [Laughter] This critical sociology is a value discussion, as [inaudible] would call it. And it's that normative moment in critical sociology that infuses all three of the other types of sociology, and particularly, the public sociology. Well, as I say, this is the acme of the sociological art, a two by two table. [Laughter] But a two by two table is naked without dimension. So what are the dimensions? Well here, it's simple, academic, extra-academic audience, okay. The question is, "what's this other dimension?" Now, it's a bit--bit sort of more controversial. I call this the "Instrumental Types of Knowledge." Instrumental. And I say instrumental because here, we're dealing with solving problems, defined by clients. Here, solving puzzles defined by research programs. I really think that's what we do as research sociologists, a professional sociologist, is what really goes on in the ASR and the other journals, and its important work. It's essential work. But there is something here what I call "Reflexive Sociology." That's equally important to the instrumental. By reflexive sociology, I mean knowledge that is emerged from conversations from dialogue. In the long case, a dialogue amongst sociologists, value discussion, as I say, they've accorded. And here, a discussion, a debate, a conversation with individuals or groups and publics. But is also has a normative dimension in this discussion. So reflexive means both dialogic and normative. And there are, therefore, these two dimensions, instrumental reflexive academic and extra-academic. But I'm not finished. There are two guiding questions behind these two dimensions. And the guiding question up here is what, knowledge for whom? For us or for them? For both? Knowledge for whom? And McKinley I think, in his presidential address talked about sociology for whom? And here, the question is what? Sociology for what? Sociology for what? That was Lynd's question, Robert Lynd's question. Are we in a business of orienting means to give an ends? Or are we in the business of discussing ends, goals, values, and selves? These, to me, are the two fundamental questions that underlie this framework. And what I am trying to engage in is what Pierre Bourdieu would call a classification struggle, or a class struggle. A classification struggle. [Laughter] And the classification struggle with nothing other than trying to reorient the discussion that we have amongst ourselves in this discipline, that we do not perhaps discuss whether it's micro or macro, quantitative or qualitative, positivist or hermeneutic. But we discuss this, that these categories become the categories of our debate, the relationships amongst them, the problematic character of everyone of these types of sociology. That was my thesis number three. [Laughter] Don't worry Bernice.

[ Inaudible Remark ]

No, I've got more than five minutes. Presidential privilege. [Laughter] Right. That's the beginning. And

indeed, I could go on and on about this. Let me say one--a few things. First, this is simplified. This is simplified. We can actually--if our categories are good, we can divide it up every box. There is a policy, public, and critical moment of the professional box, as there is for each of these. And alas, Bernice will not let me give you the details. So that's actually would be thesis number four, and it took 30 seconds. There is great complexity here. Thesis number five is that we are now here talking about sociologies rather than sociologists. We start talking about sociologists. They only see our selves as multiply located in this configuration. Multiply located. Many of us here will be in the professional box, but we could also be in the critical policy's public as well. Sometimes, we shift between the two. We are multiply located. I mean, somebody like Christopher Jencks, you know, he's professional sociologist in the morning, policy sociologist at lunchtime, [laughter] public--in the afternoon, and on the evening he's a critical sociologist.

[ Applause ]

But he's got a low teaching load.

[ Laughter ]

[ Applause ]

Most of us--most of us are really located one or two. I mean, then we can look at trajectory--you know, let me tell you a typical grant--I will not insult anymore people than I have to, a typical Berkeley graduate student. You know, comes to university, perhaps from the public's view, organizing, you know, in the labor movement, be an embryonic public sociologist, comes the birth, oh yeah, that's a critical sociology at Berkeley. Oh, what happens in that first semester? You gotta do all these required courses in methods, theory, exams, exams, more exams, three years of it, well, I don't know if that's where I came here to do. Do I want to come up? Oh, off you go.

[ Laughter ]

[ Applause ]

Yeah. I will not tell you what percentage. Take that route. But others, others can climb up here. Yes. They hang on, perhaps they get tenure, and perhaps they may explode. Get a job tenuous. On my own trajectory, well, I started out in policy. That got very dicey. Now I went in the public, and I realize one doesn't control neither. I went to the critical, and now look at me, oh, what's gonna happen to me, question mark. And you know? I can't resist it. Fernando Henrique Cardoso. What's this about? Well, you know, this is a bit of an artistic license. But you know, perhaps started with a professional sense. Didn't start over here. Got started over, became a critical sociologist very much in the context of--no, the political context of Brazil at the time, pretty authoritarian country, becomes a public sociologist. And then wow, becomes minister of finance, and then becomes--president. [Laughter] I guess that's the difference between the president of Brazil, and the president--well, you can't see it very clearly. [Laughter] Okay, okay. Now, that was thesis--what was that thesis? Number?

AUDIENCE: Five.

MICHAEL BURAWOY: Five. Six is a really important one. Six is the normative vision of public sociology. Six is a normative vision and it is, and I really want to emphasize this, is the Durkheim idea. The idea of the--this is the--division of sociological labor. There's--all these are interdependent with

one another. [Inaudible], my vision is that the flourishing of all is dependent upon the flourishing of each, that they each invigorate each other. Professional sociology was invigorated by the feminist movement, was invigorated by the civil rights movement. Critical sociology couldn't exist without professional sociology 'cause we've nothing to critique. Profess--[Laughter] Hey, look, oh, come on, Bernice. They're laughing too much.

[ Laughter ]

[ Inaudible Remark ]

Okay. Give it to me. There is great synergy here. It's my vision. And my vision is--my vision is this interdependence, this organic division of labor, this interdependence, this vision, this normative vision suggests that you can contribute to public sociology by being a good professional sociologist or by aiming a good critical sociologist or a good policy sociologist. That one doesn't have to do public sociology. One of my colleagues comes up to me in the corridor. It's okay, you're public sociology, but I don't being like--don't like being asked by a graduate students--one of you--for the world today. [Laughter] Well, I suggest that we can all contribute to public sociology by being good in these various boxes. Okay, that's my sixth normative vision. Will you say to me--you'll say to me, "This is ridiculous, this is utopian." And I agree. But it's good to have utopias or as my friend, Ehrenreich would say, real utopias. This discipline in which we live is a field of power. A field of power in which there's not just reciprocal interdependence among the parts, but there is also antagonistic interdependence.

After all, professional sociology has an interest in abstract, inaccessible knowledge, whereas public sociology has an interest in relevant knowledge that is accessible to broad publics. Here, we're responsive to peers. Here, we're responsive more to publics. There apparent tension here, antagonism if you will. Indeed--many people have argued--sociology was in such a bad state because of the strength of these reflexive moments, the critical and the public. If you read books like Irving Louis Horowitz, "The Decomposition of Sociology." Or Turner and Turner, "The Impossible Science" at Sociology or What is wrong with Sociology. Unedited collection by Stephen Cole, in which--so the most distinguished sociologists contribute it. If there's something they all have in common, it is that sociology fails to become a true science, accumulate, become coherent, is so fragmented because of the strength of the critical and the public. The anchor after their image, an image is so economics envy. [Laughter] My view is the opposite. My view is that the danger is that the instrumental dominates the reflexive. That in fact, professional and policy will exclude, push out, marginalize the critical and the public. And so, I am not a revolutionary. I am not a revolutionary. But I do suggest that we should continue to make space for the critical and the public because the long term interest, the vitality of our discipline, the vitality of the professional and the policy will depend upon the existence of the critical and the public. You might say it's a more--negotiated rather than a despotic form of domination. "Hegemony," as Antonio Gramsci would say. So I'm for hegemony here. [Laughter] At least, in this country. Okay, yes, right. That was the--moving quickly now. Eight, nine and ten are all very similar. They are all getting at the peculiarities of the discipline of sociology in this country today. Thesis number eight is first of all, you can trace the history of our discipline in terms of these categories. In the beginning up to the First World War, the dialogue was between public and professional sociology. The public sociology was sociology's responsiveness to reform associations, religious associations. And the professional sociology emerged in dialogue with that. But after the Second World War until the 1960s, the dialogue included the earlier one, but also now included a dialogue between the professional and policy. Involving, for example, after the First World War, such foundations as the Rockefeller Foundation, Carnegie Foundation, and then of course, state funding. And in the 1960s, the critical sociology gets into the act. And so the dialogue becomes that. Am I suggesting to you is that today, we

are moving towards returning to the beginning of the cycle, a dialogue between professional and public sociology. But I wanna stress one other thing in this thesis number eight, and that is that we should not homogenize the entire higher educational system in this country. That there are different levels, different places. And that this configuration looks very different in different places. And my adventures around the country suggest to me that public sociology is very often very strong in those institutions that we call teaching institutions, state institutions. And that where the public sociology is taking place or a lot of it is invisible because those people are spending so much time teaching, they don't have time to write up.

[ Applause ]

And we should pay close attention to those public sociologies that have been doing--that have been taking place in less visible, central [inaudible]. Okay, that's thesis number nine, is a comparative global one. I have to have this thesis. But this configuration looks very different in different countries. You go to South Africa as I did, and you talk--talking about public sociology. They'll look at you like crazy. Absolutely crazy. But sociology could only be public. That's why we're attracting third world countries. They could only be public. That's what we do it for. Whereas in this country, this country, we have professional sociology very strong that we have to invent--public sociology. Public--has any origin, I suppose I would trace it back to C. Wright Mills. Though there of course, precursors. But anyway, my point is this--point is this, is that this configuration looks very different, different kind. Scandinavian countries, the policy is very strong, and critical strong maybe in the Soviet, eastern Europeans societies. Let's say public sociology in third world countries. But I wanna stress one other thing, the global dimensions--global division of sociological labor emerging, in which United States because it has such a--control of enormous resources, because we have 13,000 members in our association. That's four times--nearly four times the size of the ISA. That we have these enormous resources, our command, and we shape what goes on elsewhere because of that. We are unconscious of it. We're not deliberately conspiring to impose ourselves, but we should become more conscious of our presence as sociologists, vis-a-vis sociologists in other parts of the world, particularly the global south. And--

[ Applause ]

So there's a danger in the global south. On the one hand, the reaction against all sociology, or there is this benchmarking of sociology to the west, to the United States, to international standards, that increasingly happening. And we have to try to help, and that's why it causes so important that we have foreign scholars here. And I hope that this dialogue will go and continue and take place in the ISA, which taking place in Durban in 2006. I hope that this dialogue will continue. And that we--that so--national sociology will maintain the integrity of these four in their own national contexts. And that we can--some sort of global dialogue that will be not--that will--in which the professional sociologist in United States will be reshaped in some way, through dialogue with others. That was my ninth thesis. My tenth thesis--am I really doing this badly? What's the time? Thank you. Tenth thesis. My tenth thesis--and essentially, we can apply this to the disciplines. You know, this instrumental perspective, our knowledge, is really, I suppose, more typical characteristic of the natural sciences and the critical public of the humanities, crudely put social sciences combined the both. And that's why it's so complex. But economics combines in a different way from sociology. Economics, you have a paradigmatic science, you have quite a strong instrumental moment here. It is in fact, quite an authoritarian discipline, the neoclassical frameworks is genuinely dominant. If you want to be a dissident, you have to be a very significant player, perhaps a Nobel Prize winner, Amartya Sen or Stiglitz or yes, April [inaudible]. It's like the communist party economics.

[ Laughter ]

[ Applause ]

You know, in the name freedom, free choice, there is a very authoritarian, but certainly compared with sociology, a very authoritarian discipline. And that's why it's so effective at the policy level, because it's so coherent. Yes, now, I know economic still agree with one another. But they agree with one another much more than we do. We're all like and often syndicalist. [Laughter] We are a democratic decentralization. We have all sections, all 43 sections. No, we have a core sections and then there are [inaudible]. And each of those sections in a sense is responsive to different publics. We are constituted to be great public sociologists. It's the very structure of our association. So let me just then--I'm gonna read this last one out. I wanna get this one right. The eleventh thesis. The eleventh thesis. The eleventh thesis is called sociologist as partisan. And I'm afraid it's gonna take five minutes. Sorry. I have called my last thesis, Sociologist as partisan and after Al Windle and his essay of the same name, my eleventh thesis asserts sociology's special place among the social sciences.

If economics has its--as its object, the economy, and as its value, the expansion of the market, and if political science has added object the state, and as its value, political stability, then sociology has at its object, civil society, and as its value, the expansion of the social. But what is this civil society. It is a heroic product of late 19th century, capitalism that produced associations, movements and publics that were outside both states and economy, political parties, trade unions, schooling, media, volunteer organizations, and so forth. This is the unique--of sociology, so that when civil society is up here, so does sociology. Just think of Stalin's Soviet Union, Hitler's Germany, Pinochet's Chile. And when civil society flourishes, so does sociology. Think of Perestroika Russia, [inaudible] South Africa. Sociology may be connected to civil society by an umbili--cord. But of course this as not to say sociology only studies civil society. Far from it. But it studies the state or the economy from--civil society. Political sociology for example, is not the same as political science. It examines the social preconditions of politics and the politicization of the social, just as economic sociology is very different from economics. Indeed, economic sociology looks at what economies overlook, the social foundations of the market. This tripod--division of the social sciences, and we need to include other social sciences too, was true of their birth in the 19th century, but it became blurred in the 20th century with the fusing and overlapping boundaries of state economy and society. For the last 30 years, however, this three-way separation has been undergoing a renaissance, spearheaded by state unilateralism on the one side and market fundamentalism on the other. Opposition to this twin forces comes and it comes at all from civil society, understood in its local, national, and transnational expressions. In this sense sociology's affiliation with civil society, that is public sociology, represents the interest of humanity, interest in keeping at bay, both state despotism and market tyranny. Let me--qualify what I said. First, while I do believe that economics and political science between them have manufactured ideological time bombs that have justified the accesses and markets and states, accesses about destroying the foundations of the public university, as well as so much else. Still, while acknowledging this, I would not want to write off all political scientists and economists.

[ Laughter ]

[ Inaudible Remark ]

Disciplines after all our fields of power, each with his dominance and oppositional forces. Think of the perestroika movement in political science, or the developmental of post autistic economics or economics that recognizes human beings as fully developed actors. As--yes, there is, you know, that

post autistic economics is a real thing. As sociologist, we should and do give support to these oppositional formations. But don't get me wrong. Sociology is not all virtue. Far from it. Civil society, after all, is not the same--some harmonious communalism, but it is rhythm by segregations, dominations, exclusions, and exploitations. It is said that historically, civil society is male and white, has invaded an even colonized by state and market. It is very much a contested terrain, still--but still, I would argue, in the present conjuncture, the best possible terrain for the defense of humanity, a defense that would be cultivated by a vibrant public sociology. Wherever I go, I'm told, that promoting public sociology required impossible institutional change. Of course, there are institutional obstacles. Public sociology wouldn't be important if they weren't. To some [inaudible] then requires commitment and many have made such commitments, such choice, as already a plethora of public sociologies, and changes not taking place all the time. This context magazine has taken a major step in the direction of public sociology. And I'd like to congratulate Claude Fischer on what a great job he has done so far.

[ Applause ]

And I look forward to new and enterprising moves on--from Jeff Goodman and Jim Jasper. The ASA--yes, yes. Give them a clap too. Get--

[ Applause ]

The ASA head office has made vigorous efforts in the direction of public sociology, in and outreach and lobbying, but also in the columns of footnotes. And this year, the ASA has introduced a new award that will recognize excellence in reporting of sociology in the media. We need to--a collaborative relation between sociology and journalism. And details of this award can be found in your brochure and many other places. We've also setup a task force that will consider three key issues. I've set the first one, okay. Well, the first task of this task force is to actually validate--and to legitimate the existing forms of sociology, to make the invisible, visible; and the private, public. Second, the task force will consider introducing incentives for public sociology, rewarding the pursuit of public sociology. And already, I'm glad to announce that this year departments have introduced awards for the public sociology, have created web blogs for the public sociology, and have begun designing courses for public sociology, if they were not already doing it before. Third, if we are going to acknowledge and reward public sociology, then we must develop criteria to distinguish good from bad public sociology. And this is very important. [Applause] And we must ask who should evaluate public sociology. We must encourage the very best of public sociology, whatever that may be. We must not allow ourselves to be accused of--public sociology as second rate sociology. In short, we have to think about legitimation reward and evaluation of public sociology. But in the final analysis, the success of this project will not come from above, but from below. By public sociology capturing the imagination first, of sociologists, and then propelling itself forward in a social movement. There are three steps in any social movement. Name it, frame it, and claim it. [Laughter] We have named it. We have framed it. And now the question is whether we can claim it. And one last thing, I said it before and I'll say it again, we can not do these ourselves. The world neither ends nor begins with a Rio Grande, the Florida, or California. And as tragically we know it does not even stop in New York. We live in a connected world and sociology my reflect this. There's a lot of work to be done at home, as we heard from Mary Robertson last night. But it should not--but it should be done with eyes open with a global perspective. We need to join hands with others and in as humble a way as we know how. I hope--I hope by now, the meaning of our logo is clear. Can we have our logo? There's our logo. You see these five dances? They include four sociologists, [laughter] professional, public, policy, and critical. Through Matisse's eye, you can see they're concerted but tense interaction. [Laughter] Their passionate concentration as well as their naked resilience. [Laughter] From their tortured faces, you can see they could not be professional

dancers. [Laughter] They could only be sociologists. [Laughter] But there is a fifth dancer. A fifth dancer below, whose face we can not see, who appears to be astray hanger on, trying to join the party. A dancer who is attracted to the light, who've seen the light, the sociological light. Could it be that wicked economist? [Laughter] That wicked economist called Paul Krugman? [Laughter] Whoever it is, we are dancing together, around the world, engaging the terrain of a global civil society, joining to uphold the bonds of humanity and to defend the commoners. And so, my eleventh thesis and final exhortation, sociologists of the world unites for we have only our [inaudible] to lose and a whole world to gain. Thank you.

[ Applause ]